

- 1: Opler, Philip Barbour. An Apache Life-Way: the economic, social, and religious institutions of the Chiricahua Indians. Chicago: University of Chicago Press, 1941.

Pp. xviii, 500; preface; 2 text figures; 16 plates; appendix; bibliography; index.

Yale: C63 107u.

/This source describes the culture of the Chiricahua Apache as it existed during the youth (i. e., ca. 1870) of the author's older informants from whom much of the data contained in this work was collected. Specifically, the author has attempted to show how societal influences inherent in the socialization processes impinge upon and direct an individual's personality development in such a manner as to produce a valued and accepted member of Chiricahua society. This process of socialization takes place through the individual's initial awareness of his culture, his initial contacts with its percepts, the social pressure that is brought to bear in order to enforce conformity, and the final adjustment, of the individual as measured through acceptance, to the demands, obligations and satisfactions of his society. In the presentation of his data, and development of his primary thesis the author gives much incidental information on various other aspects of Chiricahua ethnology. The source is divided into nine major parts, with emphasis on socialization processes throughout. These are: childhood; maturation (with emphasis on the molding of sex attitudes, the girl's puberty rite, and the training of boys for raid and war); social relations of adults; folk beliefs, medical practices and

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shamanism; household maintenance (hunting, use of wild plants, foods and beverages, their preparation and preservation, economic interest in warfare, division of labor, agriculture, property trade and gift giving); marital and sexual life of adults; the general round of life (including information on camp life and etiquette, humor, recreation, smoking, and games); status and political organization; and death and eschatology.

The material for this source was gathered by the author, a professional anthropologist, during a cumulative period of time of approximately two years from 1931-1937. Over thirty native informants have contributed information to the author's field notes. /

Field date: 1931-1937

Analyst: John Beierle

Evaluation: Ethnologist-5

Processed in 1964, 1970

- 2: Castetter, Edward F. and Morris Edward Opler. Ethnobiological studies in the American Southwest. III. The ethnobiology of the Chiricahua and Mescalero Apache. A. The use of plants for foods, beverages and narcotics. New Mexico University, Bulletin, Biological Series, Vol. 4; No. 5, pp. 1-63. Albuquerque: University of New Mexico Press, 1936.

Yale: Sh3 468 2 ¹² -5.

/This source is divided into two parts, the first of which, written by M.E. Opler, a professional anthropologist, presents an introduction to the Mescalero and Chiricahua cultures, and covers such information as linguistic and ethnic affiliations, location, band and local group organization, cultural differences between the Mescalero and Chiricahua, geographical setting, relation to natural surroundings, material culture, social organization, ceremonial life, hunting, agriculture, the training of a boy for raid and warfare, mythology, games and social dances, and death. The second half of this source, written by E.F. Castetter, a biologist, provides abundant data on the plants used by the Mescalero and Chiricahua Apache for food, drink, and narcotic purposes. An alphabetical listing of common, Apache, and scientific names of plants to which reference has been made in the text will be found at the end of this section./

Field date: 1931-1934

Analyst: John Beierle

Evaluation: Natural Scientist, Ethnologist-5

Processed in 1964, 1970

3: Opler, Morris Edward. Chiricahua Apache Material Relating to Sorcery. Primitive Man, Vol. 19, pp. 81-92. Washington, D.C.: Catholic Anthropological Conference, 1948.

Yale: Nk10 C27F 16-20.

/This source consists of five stories or accounts relating to sorcery and illustrating the Chiricahua Apache's concept of the plasticity of supernatural powers which can be used for both good and evil depending upon the disposition of the shaman. Since the author found considerable reticence on the part of the Chiricahua in discussing any aspect of sorcery, the "story" technique used in this source provides an excellent means of studying Chiricahua attitudes towards this important aspect of ethnology without jeopardizing the relationship between the ethnologist and informants, or creating undue anxiety on the part of the informants in being required to discuss such a culturally tabooed subject./

Field date: 1931-1937

Analyst: John Beierle

Evaluation: Ethnologist-5

Processed in 1964, 1970

- 4: Opler, Morris Edward. Notes on Chiricahua Apache Culture. 1. Supernatural Power and the Shaman. Primitive Man, Vol. 20, pp. 1-14. Washington, D.C.: Catholic Anthropological Conference, 1947.

Yale: Nk10 C27F 16-20.

/This study discusses the Chiricahua concept of supernatural power and its acquisition by man (i. e., the shaman). Information will also be found in this source on the interrelationship of the shaman and his "power"; the functions of the shaman in the society -- curing, finding lost articles, etc., the general nature of Chiricahua religion, and the transfer of a ceremony from one individual to another. /

Field date: 1931-1937

Analyst: John Beierle

Evaluation: Ethnologist-5

Processed in 1964, 1970